

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## Where a Holy God Dwells

By Evangelist Bob Jones, Sr., D.D.  
Founder and President, Bob Jones College  
Cleveland, Tenn.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah 57:15.

Here the prophet takes the existence of God for granted. That is not only Biblical, it is good common sense. "No man," somebody has said, "was ever an atheist in a foxhole." No man anywhere was ever an atheist in his head. Men are atheists in their hearts. Every man who stops to think is bound to say, "Back of my life, back of this world, back of the stars in the sky, there must dwell somewhere

a 'Supreme Being.' In his head no man ever questioned the existence of some kind of god.

Some men may be agnostics in the sense that they feel they cannot know God, because man, relying upon his own resources, cannot know God. No man can come to God except God draw him. Books that are written and sermons that are preached by modern scholars and preachers on "The Quest for God," never appeal to me. Man is not looking for God. God is looking for man. Adam and Eve, when they sinned in the Garden, hid from God. They may have peeped at God through the branches of a tree as they looked to see if there were another place they might hide from God. Ever since Adam and Eve fell, man has been trying to hide from God. He may have a mental curiosity about how things are made and who made them, but he doesn't want God near him. He hides behind the fig leaves of his own self-righteousness. Man, who is mortal, is naturally looking for something that will last, something that is imperishable. But man in his natural state doesn't want the God of the Bible until he is first drawn toward God by the Holy Spirit.

However, man knows there is a  
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DR. BOB JONES, SR.

## Great Conference on Evangelism

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WINONA LAKE, IND., JULY 15-21

By Evangelist Robert J. Wells, Associate Editor

These are days of great opportunity for Christians. In His great mercy God is permitting a renewed interest in evangelism and revivals to sweep over the land. Great, stirring, union evangelistic campaigns are being held in many of the largest cities of the nation with many thousands turning to Christ. Individual church revivals are being held with greater interest than in many years. A tremendously effective evangelistic program is being blessed of the Lord for the young people of the nation under the direction of "Youth for Christ" movements through which hundreds of thousands are meeting on Saturday nights all over

the land and multiplied hundreds are finding Christ as their Saviour. Thousands of sinners are responding to the Gospel invitation as it is being given over the radio from coast to coast, while other thousands are being reached by the printed message of the Gospel which is going forth with more vigor and favor than at any time in the history of our great country. Yes, these are days of opportunity, but they are also days of challenge. We are witnessing only the beginning of what may well be one of the greatest revivals America has ever seen. We are standing on the threshold of what can be one

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## A MISSIONARY-MINDED MAN IN HELL

By Rev. H. A. Ironside, D. D., Litt. D.  
Pastor Moody Memorial Church, Chicago, Illinois

(Preached Sunday night, September 19, 1943, in Moody Memorial Church. Stenographically reported for "The Sword of the Lord.")

I am going to ask you to turn tonight to a very familiar Scripture, yet one that is not preached on as often today as in the days of our fathers. Some way people forget that the Bible has a great deal to say about eternal judgment as well as about the revelation of God in Christ.

I am going to read to you from the sixteenth chapter of Luke, beginning with the nineteenth verse. Hear the words of our Lord Jesus Christ:

"19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

"21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

"23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

"27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

"28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

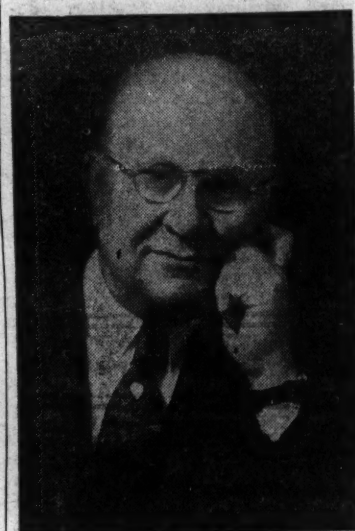
"30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The first thing I would like to emphasize before attempting to go into the exposition of these words is the fact that they were spoken by the tenderest, the most gracious, loving Man who ever walked this earth—our Lord Jesus Christ. He was truly man and yet He was truly God, and therefore He could draw aside the curtain of the other world and picture things as they are over there. He knew what was on the other side. He had come from the other side of the veil into this world to reveal God to us and to die on the cross for our sins. In this story that He relates, He gives us some reasons why we ought to be tremendously concerned about preparing for what comes after death.

I emphasize the fact that Jesus said these things, because so often when we talk to people about eternal verities, particularly when we deal with the subject of eternal judgment, they say, "That is just the theory of some man." Some even forget that the apostles of the Lord Jesus were divinely inspired. They say, "It is Paul," or Peter or somebody like that who speaks of Hell and

judgment, and of torment after death for those who die in their sins. But, dear friends, it is not Peter who speaks here. It is not Paul who speaks here. It is not one of the other apostles. It is Jesus, He who is Himself the



DR. H. A. IRONSIDE

Way, the Truth, and the Life, who never uttered one word that was not absolutely the truth. So when you read this story, you are reading a truthful record spoken by the Son of God.

### Not Just a Parable

I know some people are very fond of speaking of this as though it were just a parable. I am willing to admit that in a certain sense it is a parable, because a parable is a story told to illustrate a spiritual reality, and this story is told for that purpose. But when men say it is only a parable, evidently they mean by that that it has no foundation in fact. That is not the case. Our Lord Jesus spoke of this as an incident with which He was well acquainted. There is not the slightest evidence here that He was making up a fanciful story, or that this was just an illustration.  
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## CLEVELAND REVIVAL NOTES

By Evangelist John R. Rice

God is graciously blessing the union city-wide revival campaign in Cleveland, Ohio, conducted by the Rice-Shufelt party. About 90 churches, 118 ministers and a number of other fundamental Christian institutions in Cleveland are sponsoring the campaign, February 11 through March 11. Services were held the first two weeks in the Ballroom of the Public Auditorium, where as many as 1618 were crowded in at one service. Today, Sunday, February 24, we begin the last 15 days in the Music Hall seating 3,000, in the

same Public Auditorium Building in downtown Cleveland.

There has been a continual and steady growth in power and in attendance at the services. The manager of the auditorium said, when Rev. Clifton Robinson, the secretary of the campaign, handed him a check for \$1,000.00, part payment on rent; "Your Sunday night crowd was phenomenal. You are doing the impossible!" He had warned us ahead of time that such a campaign did not go in Cleveland, and the general feeling is  
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## A MISSIONARY-MINDED MAN IN HELL

(Continued from page one)

tion of something altogether different from what it purported to be.

You know, there are a group of people today who tell us that this could not reveal unto us life after death because, they say, that when people die they become absolutely unconscious until the day of judgment. These folks who call themselves Jehovah's Witnesses tell you that. Sometimes very well-meaning but misguided people called Seventh Day Adventists will tell you that. Those called Christadelphians will tell you the same thing. But there is absolutely nothing here that would even suggest that it is simply a fanciful story.

If it is just a parable, what does it mean? Men have racked their brains to try to think up some meaning or another. Jehovah's Witnesses, so-called, will tell you this: They say the rich man here represents the Jew, who was a man with special privileges in the old dispensation. The beggar lying at his gate represents the Gentile nations outside, strangers to the covenants of promise. Their death means a change from one dispensation to another. The Jew lost his place of privilege and now the Gentile is in Abraham's bosom and he has the place of privilege. All that sounds very good. It sounds as if it might be a logical explanation of the meaning of this story if it were only a parable. But the trouble is, it doesn't go far enough. Try to carry that explanation a little further and you are right up a tree. You cannot carry it through, because you know if you take the rich man as representing the Jew who is now on the outside and does not enjoy the blessing that once was his, then you have to go a little further. The rich man cries for help and Abraham says, "It is too late." He says, "There is a great gulf fixed between you and us so that they that would come from you to us, cannot; and those that would go from us to you are unable to do so." That is not true as applied to representative positions of Jew and Gentile. If I wished to desert Christianity, I could go over to a Jewish synagogue and I could become a Jew, as many Gentiles have done. And on the other hand, doubtless many Hebrew Christians are here tonight who can tell you, "We once were Jews, rejecting Christ, but now we know Him as our Saviour." When they became converted and when they began to enjoy the blessings that we Gentile Christians enjoy, they did not hear any voice saying to them, "There is a great gulf fixed and you cannot pass over. You cannot come from your place to the place of blessing the Gentiles enjoy." That explanation will not hold water. For every Jew may come into the full enjoyment of all the blessings that we Gentile Christians have found in Christ if he wills to do so. The gulf is not fixed in this world.

Now look at the story and take it just as you would a story any

### THE SWORD OF THE LORD

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EDITOR AND PUBLISHER  
Evangelist Robert J. Wells  
Associate Editor

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other faithful preacher is declaring. Suppose, for instance, I stand here and I am preaching the Word and I want to illustrate something. And I say, "A certain man, I knew over in California," and I go on to tell something about him, without giving his name. At the close of the address suppose you should remain and ask me about the man of whom I spoke, and I should say, "I didn't really mean that I knew any such person. I don't really know any man like that." I think you would look at me in amazement and say, "Do you mean to tell me that you deliberately stood up there and lied in order to try to illustrate what you were preaching? You said there was a certain man in California, and you talked as if you knew all about his circumstances. After all you were only deceiving us."

No honorable preacher would do that, and I know Jesus would not. Jesus was talking to these people, preaching a sermon to Jews of the day, and in the course of the sermon He said, "There was a certain rich man..." Was there, or was there not? He says there was. "There was a certain rich man." Now that would get attention from everyone there. Many would be asking, "Who was that rich man?" Jesus did not give us his name. We call him Dives, but Dives just means "rich man." It is just another way of giving his condition.

You know, several times in Luke's gospel Jesus speaks that way. On another occasion He said, "There was a certain rich man which had a steward." The steward was said to have wasted his goods, and was called to account. Do you believe that was not true? Jesus was evidently referring to some incident with which He was well acquainted. On another occasion He said, "The ground of a certain rich man brought forth plentifully." He had a bountiful harvest. He said to himself, "What am I going to do? I haven't a place to bestow my goods. I know what I will do: I will pull down my barns and build greater. Then I will get in the fruits of my harvest, and I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.'" But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?"

Was Jesus making up a story then? He was giving an actual fact concerning a certain rich man, and He uses exactly the same expression here, "There was a certain rich man." He did not tell his name. This is just a simple story. It does not even say, as in many instances, "Jesus spake a parable." If it had said that, I could understand that He was simply using an illustration which may or may not have actually occurred, though I am inclined to think that in practically every instance, even when Jesus used parables, they actually occurred, because He was absolutely the True One.

But here He tells us, "There was a certain rich man," and then He says that he was clothed in purple and fine linen and fared sumptuously every day; not occasionally, not one day in the week, but every day. This man had everything his heart could desire, everything he might yearn for.

Then Jesus said, now notice the definiteness of it here, "There was

a certain beggar named Lazarus." He tells us the name of the beggar. He knew that beggar well. You see, "He calleth His own sheep by name." He does not tell us the name of the rich man because he was not one of His sheep. But Lazarus was. The beggar was one of His, though his circumstances were so poor, so hard, so difficult. He was a son of Abraham. He was a man of faith, and yet found in this desperate condition. "There was a certain beggar named Lazarus which was laid at his gate, full of sores."

### The Beggar Carried by Angels to Paradise

Notice this beggar did not come to the gate of the rich man begging alms. He did not come voluntarily. He did not walk there, he could not walk, but his friends, such as they were, carried him there instead of properly supporting him themselves, looking after him at home. It was an easier thing to take him and put him down at the gate of the rich man. Surely someone would give him something, some guest coming out, or the rich man himself will do something for him. So they laid him there at the rich man's gate.

He was full of sores. Disease had laid hold of his poor body, and he was a helpless, dying man. And the dogs had more pity than human kind, "The dogs came and licked his sores."

Then we read, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." There is not a word about a funeral for the beggar. I do not suppose he had one. I have an idea, you know, that word was sent to the proper authorities that a poor dead beggar was lying there at the gate and that something had better be done about it. Probably they got his poor body and maybe took it out and just buried it in the potter's field. Perhaps they did not even do that. Perhaps they took it down into the Vale of the son of Hinnom where the fire was continually burning and where the carcasses of dead animals were being consumed. I do not know what they did with it. The Bible does not say. But it tells what became of the man's soul. His body died, but he himself, the real man, the man that lived in that poor stricken body, the man who had now left that earthly tabernacle so dilapidated, so disgusting in its outward appearance;—the man that once lived there moved out and the moment he stepped out of that tabernacle, the hosts of Heaven were there to greet him. He was carried by the angels into Abraham's bosom. And Abraham was in paradise.

In Hebrews we are told that Abraham looked for a city which hath foundations, whose builder and maker is God. And Abraham's spirit is among those spirits of just men made perfect, of whom we read in that same epistle. Abraham was there in paradise with all the saints of past ages, with all those who had turned to God and trusted His Word. Abraham believed God and it was counted to him for righteousness. I do not know where some of my brethren get what seems to be a foolish idea, that Abraham's bosom was a certain place, and that it was a part of hades called by that name. Abraham's bosom was the bosom of Abraham. Abraham was a personality in paradise, though dead as to this world.

How dare you call him a living being? Because my Lord called him that when He was talking to the Sadducees. The Sadducees did not believe in spirits; they did not believe anyone could live after death. They did not believe in the resurrection. The Lord Jesus said, "You do err." If you would read your Bible you would know better. What did God say to Moses in the burning bush? He

## A Stranger Goes to Church

By Frank Stewart

(This report of the Rice-Shufelt Revival Campaign appeared Monday morning, February 26, in The Cleveland Press with a picture of Dr. Rice and a three-column picture of part of the great crowd.)

The last time I attended a revival meeting was back in the heyday of Billy Sunday. That was a good many years ago—and let's skip that part of it.

Billy had come to invade the soot and grime of Pittsburgh with one of his rip-snorting campaigns sparkling with hell and brimstone.

As I remember it, they built the tabernacle—that's the name they gave to a rambling one-story frame building that housed the meeting—on the present site of the University of Pittsburgh's Cathedral of Learning.

If there are any old-time Smoky City folks in the "congregation" today you'll remember that spot in Oakland, not so far from Carnegie Tech.

You'll recall the sawdust trail—and that's exactly what it was—shavings by the ton were brought from nearby lumber yards and to cover the earthen floor.

Billy put on a great show. Right in the middle of a fervid exhortation he'd rip off his coat or jump up on a chair—remember? And there was a great chorus choir of hundreds of singers.

My what a pummeling Billy used to give the devil! Night after night he had Satan hanging on the ropes as the Amen corner filled up. The papers gave Billy plenty of space and everybody had a grand time.

Well, they don't do it quite that way in the modern version of a revival meeting.

I found that out last evening when I went on the "night shift" to attend the Rice-Shufelt meetings at Public Music Hall.

There was no ramshackle tabernacle atmosphere about a 1945 revival gathering held in a beautiful auditorium where the country's greatest singers and speakers are frequently heard.

The hall contained an audience that I estimated at 2,500—a fine

showing for the opening night and within 500 of a capacity crowd.

In two respects it resembled the old-time Billy Sunday meetings for there was a choir that filled the huge stage to overflowing with scores of choristers. And there were tin collection baskets.

But if anyone went to the Music Hall last night expecting to see an acrobatic or contortionist act they were disappointed—Dr. John R. Rice isn't that kind of an evangelist.

True, he puts plenty of steam into his voice at times, and he doesn't mind taking a wallop at sin and flashing the word hell. But he definitely is not a chandelier-climbing preacher.

Dr. Rice is emphatic without being sensational. He is a fast talker who has a drawl in his voice that reflects his early days in the Texas cattle country.

He has punch without resorting to the spectacular tactics employed by Billy Sunday. His song director, J. Stratton Shufelt really has a voice.

If you enjoy hearing old hymns—here is a man who can sing them.

One of the impressions I gained from the Public Music Hall revival was the courage of the promoters.

They are preachers and members of 100 of the city's smaller churches. They are not listed as big congregations but constitute a group of earnest Clevelanders who believe a revival of the old-fashioned type has a place in today's life.

And they are backing it up with financial backbone in renting Public Hall for nightly meetings that will continue until March 11.

I believe it is the first two-week religious project of its kind ever attempted in the downtown auditorium. Since Feb. 11 the meetings have been held in the ballroom of Public Hall.

You may or may not agree with effectiveness of revival methods in religion. But from the size of last night's crowd a lot of Clevelanders are interested.

said, "I am the God of Abraham and the God of Isaac and the God of Jacob." He did not say He was the God of Abraham and the God of Isaac and the God of Jacob. He said, "I am the God of Abraham and of Isaac and of Jacob." And Jesus said, "He is not the God of the dead, He is the God of the living, for they all live unto Him." So Abraham, Isaac and Jacob are all alive, though their bodies are dead, and they are in paradise.

Now this poor beggar joined them there and Abraham, the father of the faithful—I think I see him rising to welcome this poor man who loved God, believed in Him, and had had such a hard time on earth.

You say, "Well, why did God allow that, if this man were really a man of faith? Why did God allow him to suffer?" Peter tells why He allows a man of faith to suffer. He said, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing

of Jesus Christ." God was going to make up to this man for all he suffered on earth. He trusted God under the most difficult circumstances, and thus glorified Him, and some day all would be made up to him. What a wonderful thing it must have been to see that man carried by angels into paradise and Abraham receiving him!

### The Rich Man in Hell

Then we read, "The rich man also died," and it does not say that any angels were waiting for him. It says, though, that he was buried; "The rich man also died, and was buried." Oh, fancy they had a great time when he died. All the lodges he belonged to would be there in their uniforms, and the brass band to play the "Dead March" as they went on to the cemetery. I have an idea they had a wonderful soloist to sing some of these lovely things like "Beautiful Isle of Somewhere." I have an idea they had one or more distinguished rabbis of the city to preach a great sermon over him and talk

(Continued on Page Seven)

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## The Soul Winner's CLUB

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Evangelists JOHN R. RICE & ROBERT J. WELLS, Directors

By Evangelist Robert J. Wells

### One Third of Goal Already Reached

"A Thousand Soul Winners and Ten Thousand Souls For Christ In 1945!" This is the goal that we felt the Lord would have us set for the Soul Winner's Club for this year. It sounds like a big undertaking, doesn't it? But we are rejoicing and we want you to rejoice with us in the fact that we have already reached the third of the way mark so far as the number of Soul Winners is concerned and more are sending in their applications every day. Before long we will be passing the half way mark and with the help of the Lord we will see the ranks increased to the full thousand. Will you pray with us to this end?

### 37 States and Canada Now Represented

At the last report, 37 States and Canada were represented in the rapidly growing membership of the club. Scattered all over the country and representing people in all walks of life, these Soul Winners are actively engaged in the greatest business in the world. Some are service men anxious to be used in winning their buddies to Christ; some are business men who desire to make the best of the many opportunities they have to tell people about the glorious provision God has made for the salvation of their souls; some are young people who are burdened about the souls of their friends who are living in the midst of terrible evil and overwhelming temptation and do not have Christ in their hearts; many are housewives who long to see their neighbors and friends experience the joy of passing from death unto life through faith in Christ; some are pastors and evangelists who want to take advantage of this systematic way of checking up on their soul-winning activities and who feel that they should set the example for the members of their

churches and others whom they are trying to interest in seeking the lost; and a good many are Sunday School teachers who want to take advantage of the special opportunities and helps provided for all members of the Soul Winner's Club. All are greatly concerned and dead in earnest about winning the unsaved to Christ. They have solemnly, before God agreed to the Soul Winner's Pledge and they are doing their best to live up to it day by day with the help of the Lord.

### What Are You Doing?

What are you doing, what efforts are you making to win lost souls for the Lord? Are you making any attempt at all? Are you going about this greatest of all services for Christ in a slipshod, haphazard way? There are altogether too many fine Christians who say they are earnestly interested in winning souls, that they sincerely desire to bring men to Christ, but they aren't working at it. There isn't any pattern to their activities. They aren't making careful plans to get the work done, but are going at it just any old way as they have opportunity.

### Eternal Issues At Stake

When you consider that in winning souls we are fighting the powers of darkness and opposing none other than Satan himself, when you realize that we are confronting men with eternal issues, matters of life and death, it should become apparent that careless methods and occasional efforts will not do. If sinners are to be snatched from the clutches of sin and Satan, if the Devil is to be defeated in his attempts to damn men's souls, Christians must make careful plans, must spend much time in prayer, must study their Bibles and soul-winning methods in order to be able to deal with men's problems, must determine

to be everlastingly on the job. There is no other way.

### You Can Be A Soul Winner

Any person who is willing to pay the price and who will honestly do the very best he knows how, with the help of the Lord can win many souls. I say it honestly, I say it with deep conviction, if you want to be a Soul Winner and will do the best you can with whatever talents God has given you, and are willing to pay the price of real, honest, all-out effort, God will make you one. You don't have to have a fine education, it isn't necessary that you have a great deal of time, and it isn't necessary that you be healthy and strong, but you must be willing to pray and plan and work at it as much as possible. God will bless any consecrated Christian who will make a sincere, honest and persistent effort by giving them souls for their labors.

If you really want to be a Soul

Winner and if you are anxious for help, or if you are a Soul Winner already and you want to join the ranks of the hundreds throughout the country who are uniting in a great effort to reach the lost and to encourage others in this holy business why not join the Soul Winner's Club? Get the big "Soul Winner's Pack" and begin now to make a systematic, daily check-up of your soul-winning activities. Read carefully the Soul Winner's Pledge and sign it, then fill in the application blank, enclose \$1.00 and you will receive the "Soul Winner's Pack" and be enrolled as a member of the Soul Winner's Club. Do it today!

### THE SOUL WINNERS' CLUB

145 North Hale Street, Wheaton, Illinois

### The Soul Winner's Pledge

"With God's help, I will earnestly endeavor to be a real soul winner from this day forth. I promise the Lord to read my Bible

daily, to live a life of separation from the things of the world, to spend at least one-half hour daily in prayer, to regularly and prayerfully deal with needy souls in an attempt to lead them to Christ and into a victorious Christian life, and to make regular monthly reports to the directors of the club on the forms provided for this purpose."

(Signed).....

"I will pay my vows unto the Lord in the presence of all his people"—Psalm 116:14.

Enclosed please find \$..... for the Soul Winner's Pack and Enrollment in the Soul Winner's Club.

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"... he that winneth souls is wise." Prov. 11:30.

accommodated, hence you will have to make your reservation early if you wish to have a part in these good things. God helping us, it will positively be the greatest program of its kind since the days of Billy Sunday.

### Suggest Churches Send Pastors

Many churches should make arrangements to send their pastor to this spiritual feast and pay his expenses. It would prove to be one of the greatest investments a church could possibly make.

Send your reservations for rooms and all inquiries concerning the program to Dr. Robert J. Wells, Conference Director, 214 W. Wesley Street, Wheaton, Illinois. Do it now so that you may be assured of a reservation.

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### Conference Planned

Because we feel the importance of the challenge, because we feel our responsibility before God and man to have a greater part in the acceptance of the challenge, because of an overwhelming burden for the millions of lost people in sin-ridden America, the SWORD OF THE LORD has taken the initiative in planning for a great CONFERENCE ON EVANGELISM which will be held, God willing, at the historic and beautiful WINONA LAKE BIBLE CONFERENCE GROUNDS, Winona Lake, Indiana, July 15 to 21, 1945. Assisting the editors of the SWORD OF THE LORD in this great undertaking will be the greatest speakers gathered together in recent years in any evangelistic conference, men who have proven themselves to be real soul winners, powerful evangelists and true servants of the Lord.

### Theme and Speakers

The theme of the Conference will be "REVIVAL, THE NEED OF THE HOUR." All of the messages will center around this theme to present the technical, devotional, inspirational and practical aspects of evangelism. Some of the men who will take part in this program are here named: Dr. Hyman J. Appelman, Ft. Worth, Texas, America's outstanding Evangelist; Dr. Sam Morris, San Antonio, Texas, popularly known to thousands of radio listeners as "The Voice of Temperance," widely known Evangelist and radio preacher; Dr. Bob Jones, Cleveland, Tenn., Founder and President of Bob

Jones College, successful evangelist for many years; Dr. B. R. Lakin, Pastor, Cadle Tabernacle, Indianapolis, Indiana; Rev. Jesse M. Hendley, Atlanta, Ga., Pastor, Radio Preacher and widely known Spirit filled Evangelist; Rev. G. P. Comer, Pastor, First Methodist Church, Waco, Texas, fiery Evangelist; Rev. John W. Troy, President, Interdenominational Assn. of Evangelists; Rev. Ralph Barnard, formerly U. S. Army Chaplain, and popular Evangelist from Montgomery, Ala.; Dr. John R. Rice, Editor, and Dr. Robert J. Wells, Associate Editor of THE SWORD OF THE LORD.

### Music

The music for the Conference will be under the direction of Rev. J. Stratton Shufelt, one of America's greatest evangelistic song leaders and soloists, formerly director of music for the Moody Memorial Church, Chicago, Illinois. Rev. and Mrs. Elbert Tindley, colored Gospel singers with an unusually effective ministry in song, will be featured several times daily. Other nationally and internationally known Gospel musicians will be presented throughout the Conference.

### Accommodations

This is a Conference you will not want to miss. Pastors, Evangelists, Gospel Singers, Christian Business Men, Church Leaders and all who are interested in a really great Conference on Evangelism should plan now to attend. The facilities of the Conference Grounds are limited and only 500 people can be adequately

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The new book, "EAGLE WINGS," is just off the press. It is designed to help believers

who seek a happier Christian experience. One chapter is devoted to praying for what is not wanted, and there is an illustrated parable, "The Stonecutter's Blunder," that may well provoke discussion.

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# Where a Holy God Dwells

(Continued from page one)

God. You know there is a God. You are bound to know it. Somebody has said, "God dwells everywhere. His mystery is in every bud and leaf and tree. The earthquake is but the tread of God's foot. He dwells in the dark pavilion of every storm cloud. The lightning is the flash of His eye and the thunder the echo of His voice." God is everywhere. But man by searching cannot find God. You can't discover God in flowers. You, of course, can see the beauty of God in flowers. You can see the glory of God in the sunset. But you can't peep through the stars at night and see God on His throne. You can see the door of morning open on its golden hinges and say, "God must have opened that door." But you cannot thus find the God who opened it. When the sunset comes and God draws the curtain of night over that sunset and shoots that curtain through with sunset fire, you may say, "God is back of that cloud and back of that night"; but you can't find God. We may conclude that there is a God, but the sort of God He is has to be revealed to us.

## God Is a Holy God

So the prophet takes God's existence for granted. Then he tells us what kind of God He is. He says by revelation that He is a Holy God—His "name is Holy." I might, in my poor way, look at the things about me and say the God back of the universe is a cruel God. An earthquake comes. Thousands are killed. The sea sweeps its waves upon the shore and drowns a helpless little baby playing in the sand. The lightning breaks out from the pavilion of a storm cloud and kills somebody praying under a tree. There is tragedy. There is horror. There is blood all about me. I might, if left to my own natural reasoning, say, "God is cruel." But the prophet by revelation says, His "name is Holy." He is a holy God.

I would like to stop here in passing long enough to say that in this superficial, sensual age in which we are living we need to get a new conception of a God of holiness. Somebody said to me not long ago, "I wouldn't send

my own child to hell. Do you think that God is more cruel than I am?" I said, "No, I don't; but remember God would not send His child to hell either. You are not God's child until you come to God in simple faith, accepting the vicarious blood atonement which Jesus Christ, His Son, made on the cross."

When I was a young man, an old preacher said to me, "Infinite perfection puts about God infinite impossibilities." I speak reverently. There are some things God cannot do. There are things which He cannot do because He is infinitely perfect. God, if He is to save a man, must have a perfect, just, holy basis on which to save him. That basis God has. Jesus Christ came down from heaven and died on the cross, bearing our sins in His body while on that cursed tree. On the basis of that shed blood God can save us. Don't talk about God's saving men when they spurn His grace, trample under foot the blood of His Son, and go on in their sins. God can't do it! God is a God of Justice. God is a God of holiness. His very name, He Himself says, is "Holy." God can't save men who reject His Son. If God saves men He must find a way to save them so that in picking them up He will not soil His hands. God, who is infinitely holy, will not soil His hands with your sins. God won't soil His hands with the depravity of the human race. He is a God of holiness, a God of justice. We need some of those old preachers who used to preach about a God like that. He is on the throne, infinite in justice. There is a sense in which mercy is a commodity purchased by the blood of His Son on the cross. Jesus died so God could be merciful to sinners. He was wounded for our transgressions, He was bruised for our iniquities, so that God, as the Apostle taught, might be just and the Justifier of him that believeth in Jesus. We need to get a new conception today of the holiness of God.

## God Has Spoken Through the Bible

The prophet in our text takes God's existence for granted, but he tells us what kind of God He

is. He tells us something else. He tells us that this infinite God, this holy God, speaks. He says, "Thus saith the high and lofty One." God has spoken!

If God has ever spoken at all, He has spoken through the Bible. "The heavens declare the glory of God; and the firmament sheweth His handiwork." But there are things about God which nature never told anybody.

What must I think of God when I sit in the lobby of a hotel in New York City and hear a boy cry out on the street corner, "Buy a paper! Read about the sinking of the Titanic!" I rush out, buy a paper, and read how the hand of nature freezes an iceberg and pushes it out into the current of the sea. A ship coming across the ocean comes in contact with that iceberg and is sunk. With her, 1,517 people go to the bottom of the sea.

If I must go up through nature to nature's God, what must I think of God when I read of the earthquake that occurred in Turkey just a day or two ago? If I must go through nature to nature's God, what must I think of God when I walk up and down the street near the sea wall in Galveston, Texas, and hear the story of that terrible storm years ago when the hand of nature reached out of the darkness of a storm and dipped up water by the millions of gallons and poured it upon the streets of that city, and how that in one single night ten or fifteen thousand people were drowned? There are things about God which nature never has told anybody.

God speaks to man through the Word of God. It is the only Book that has ever been written that speaks with absolute authority about God and His will. It is the only Book that answers the questions: "Who am I?" "Where did I come from?" "What is my destiny?" Jesus said, "Heaven and earth shall pass away, but My words shall not pass away." His Word is truth. He magnifies it above His own name.

God has spoken to some of our hearts personally through His Word. Yes, some of us have heard His voice as He has spoken to our souls through the Word. We read, "He was wounded for our transgressions," and our heart said, "He was wounded for my transgressions." We read, "He was bruised for our iniquities," and our hearts said, "He was bruised for my iniquities." We read, "The chastisement of our peace was upon Him," and we said, "The chastisement of my peace was upon Him; and with His stripes I am healed." Jesus said for us to say, "Our Father which are in heaven." When we pray that prayer and say our Father, our hearts say, "My Father which art in heaven." God speaks to people personally. He speaks to the world through His Word; He speaks to empires through His Word; He speaks to generation after generation through His Word; but He also speaks to the individual heart. He who said to the troubled waves of Galilee, "Be still," says to the storm-tossed heart, "Peace, be still." He that speaks to nature and nature hears, speaks to the soul of man, and the soul of man hears. God, the infinite God, the Holy God, speaks.

## God Lives in Eternity

The prophet tells us that God is holy and that God speaks, and then He tells us where God lives. He tells us where we can find Him at home. He tells us God "inhabits eternity." Eternity is God's house. It is God's dwelling place, His residence. There was a time when there wasn't a blade of grass; there wasn't a flower; there wasn't a grain of sand; there wasn't a dewdrop; there wasn't a wave lashing the seashore; there were no snow-capped mountains; there were no valleys,

no plains. There was a time when there was not a star in the sky or a sun in the heavens. There was a time when there was no time.

Time depends on creation, the movement of planets, the law of gravitation, the coming up of the sun and the going down of the same. Away back yonder there was no time. But there was Eternity. Eternity is God's home. "From everlasting to everlasting, thou art God." You can go back and back and back—you can let your imagination fly as far as the mind of man can fly in imagination, and when you get there you have as far to go to the beginning as you have from this morning. Eternity—it extends away back beyond the conception of the human mind. Think into the future—on and on and on and on for a million ages from this moment—and you will be no nearer the end of eternity than you are today. Eternity! Somebody has called it "the mother of cycles and the parent of ages."

When I was a boy, I read a sermon about the eternal state of hell. The elderly preacher in his old southern eloquence had a clock ticking over the gate of hell. The clock was saying, "Forever—and—ever! Forever—and—ever! Forever—and—ever! Forever—and—ever!" Eternity! No addition can increase it; no subtraction can diminish it! Listen, turn your imagination loose! Even then you cannot conceive it. The infinite is beyond the finite! Eternity is beyond the reach and grasp of human imagination.

There will be a time when there will be no more time. After a while, according to the Bible, Jesus is coming back. There will be a reign of righteousness on this earth, if we understand it right; and I think we do. Beyond that, there is a period of time; nobody knows how long it will last. But out beyond that, one day the Son of God will walk up to the Father and take the key off His girdle and with His nail-

pierced hand will put that key in the hand of God, and God will blot out time. Then when time is no more, God will move into His eternal palace and will never come out again. Eternity!

## God Is Also Wherever He Tells You to Be.

The prophet says that this God, this Holy God, this God that speaks, is at home in the palace of Eternity. But He says God dwells somewhere else, too. The prophet tells us that He dwells in "the high and holy place." I used to think about this expression a little different from what I do today. I am not quite sure about my interpretation now. But I think I am right because the Bible gives us the same idea elsewhere. I think the expression, "high and holy place," has reference to Jerusalem because this verse, as you will see if you notice it, is in a prophetic setting. I want to call your attention to it especially this morning because I have a practical lesson for you. I try to think always of a text in terms of the practical.

Let us go back and read some verses preceding our text. The Jews were dispersed. They had forgotten God's promises and His Word. They were in the midst of trouble, but God says in the 13th verse, "When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them." (Armies with a godless strut march to their doom! Hitler's army is headed for doom today because it is a godless army. All godless armies march to ruin. The only army that marches to permanent victory is the army of God!) "But he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of My people." In other words, the Lord is saying, "Make room for them. They are marching back to Jerusalem, the high

(Continued on page six)

## Have You Ever Asked or Heard Anyone Else Ask Any of the Following Questions?



- I. What Is a Saint?
- II. Why Are People Not Saved?
- III. How Can A Person Know If He Is Saved?
- IV. What Is Between the Believer and Condemnation?
- V. Why Is a Person a Fool to Mock at Sin?
- VI. Why MUST Christ Die?
- VII. What Is God's Recipe for a Revival?
- VIII. Is Prayer Profitable?
- IX. Why Sunday School?
- X. Why Tithe?
- XI. Why Missions?
- XII. Where Are the Dead?
- XIII. Why Are Humans Saved and Angels Are Not?
- XIV. Does Jesus Care?

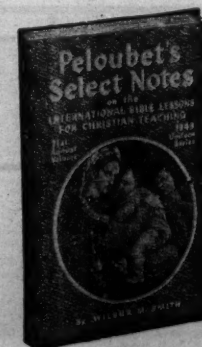
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# CLEVELAND REVIVAL NOTES

(Continued from page one)

one of rejoicing at the upsurge in interest and attendance. The Ballroom was the largest auditorium we could get for the first two weeks, which was all right under the circumstances. It was jam-packed on last Sunday night, comfortably filled all the week. Last night (Saturday night) the large Euclid Avenue Baptist Church building, seating 2,200, was almost filled with a great meeting featuring young people, with the YOUTH FOR CHRIST group co-operating.

Praise the Lord for many conversions. The first week, the Personal Work Committee reports, there were 45 public professions of faith coming forward in the invitation. Ten of these were backsliders who had previously made a profession, the rest 35, were new converts. One was a Catholic, one a Jehovah Witness, one a Christian Scientist. One man and wife were both converted and this second week has been much more fruitful with 191 public professions recorded, 130 conversions, 53 restorations. This does not include many of the children saved Saturday. Wednesday night there were 37 professions in a real landslide of power and blessing. Night after night we have had blessed results with 8 to 15 saved, I suppose. I do not have all the records at hand. Three Roman Catholics have been saved, and two Orthodox Greek Catholic this week and some old gray-headed sinners. One preacher came forward as a backslider saying he had never been fully surrendered to the will of God before.

Saturday afternoon in the Euclid Avenue Baptist Church a great mass children's meeting was held. Child Evangelism teachers from all over the city, Sunday school teachers and parents brought children up to 15 years of age, near a thousand altogether in attendance. After a very earnest Bible message on the brazen serpent in the wilderness and Christ on the cross, an invitation was given first to those over 12 years old who would accept Christ. I wanted to make sure that the matter was carefully considered, that there was not any unthinking coming by droves. Then I asked those above 9 years old who would come to accept Christ as Saviour. There would be a good many 15-year-olds, and they came with the deepest concern and penitence. But we could not keep the smaller children back. Already they had been taught in Child Evangelism classes, in most cases. The matter of sin and salvation was made as clear as possible. Again and again I urged publicly that no one come who did not know that he was a sinner and did not mean definitely to accept Christ as Saviour. I spoke with each one personally in some detail through a long, long invitation. Then personal workers dealt with each one using the scriptures and having prayer. I suppose there were 150 children who made a first profession of faith in Christ in that big children's meeting. When the long invitation was done I was thoroughly exhausted, but my heart was happy in the Lord.

In the meeting last in Euclid Avenue Baptist Church (Saturday

night) I preached on "The Scarlet Sin, Adultery, And The Roads That Lead To It." I spoke for more than an hour. Never tell me again that young people do not want earnest, hard, solid Bible preaching! The crowd estimated at 1,700 sat in deepest concern. When I gave the invitation first there were a good many who came with tears as backsliders and then many lost people came to accept Christ. Twenty-five came to take my hand to claim Christ as Saviour and went into the Inquiry Room for further instructions. Brother G. V. Smelser of the Hebrew Christian Mission, in charge of the personal work, said to me "Every person who came into this room tonight came with tears!" Besides those who came to take Christ, scores of people in the audience held their hands high as making a definite vow forsaking the movies, the dance and petting as roads to the scarlet sin and not fitting for a surrendered Christian.

Last Wednesday Rev. Bruce Musselman, head of the Union Gospel Press, took me some 40 miles into the country to preach at a country high school with about 200 students. I was most graciously received, as was Mr. Shufelt. After a Bible sermon a large number, probably more than 30 young people who said they had never made a start as Christians, definitely accepted Christ as Saviour, promising to claim Him in their homes and set out to live for Him daily.

The last two Saturdays, it has been my privilege to preach in the Cleveland jail where there were perhaps 25 or 30 professions of faith in Christ in the two services. Mr. Van De Velde, connected with the City Mission is in charge of those services.

## Dictated 11:30 Sunday Night

Now the great Sunday Evening service is over. This afternoon about 1,750 people were in the Music Hall to hear the sermon "Tears In Heaven." Four or five made profession of faith. Tonight there were more than 2,300 present by count in a tremendous, blessed service. A photographer from a local newspaper took pictures of the great audience and of the choir, with many preachers on the platform. I preached tonight on "When God's Patience Wears Out" on the text in Genesis 6:3, "My Spirit shall not always strive with man". Deep and powerful conviction was manifested. Many held their hands for prayer. At the invitation, 57 people (35 conversions and 22 reclamations) came to accept Christ as Saviour or came confessing their backsliding to make a new start for God. That does not count some saved after the service.

I estimate that in the first fifteen days of the campaign there have been about 400 professions of

faith, including new converts making their first profession of faith in Christ and backsliders who have confessed their backsliding and giving themselves anew to whole-hearted service for Christ. That would include some not officially recorded. There have been a great many Christians who have been helped and have made new vows during the campaign, but these we never count. The invitation always is two-fold; First, for those who will definitely repent of their sins and trust Christ as Saviour and second, those who have been converted but are now backsliders, living in worldliness and sin who will come to openly confess their backsliding and renounce it and set out to serve the Lord openly again.

## Thrilling Incidents and Happy Conversions

This morning Rev. Tillman Habbeggar, pastor of the Brooklyn Missionary Church, had a remarkable service in his church. Deep conviction prevailed, some were saved, the Altar Service continued to 2:00 p.m.! One girl who was saved went home to tell her people about it and tonight the whole family came to the service. The father, mother, two daughters, a nephew and other relatives came

to take an open public stand for Christ tonight. After the service was over the grandmother came to me rejoicing saying "Oh what a service! Eleven of mine came tonight!"

"Eleven?" I asked. "Do you mean eleven of your Sunday school class?"

"No, I mean my family!" she said. Eleven of her children and grandchildren and in-laws came to claim Christ tonight because the revival fires spread to a local church which is cooperating in the campaign and from their great service to the homes of others who came tonight and were saved or who came as backsliders and were reclaimed.

Another pastor told me of 13 who came forward this morning in his own church as a result of the revival blessings. A number came to unite with the church for baptism, people who had been converted in the revival.

God is mightily using the preaching of the Word, Praise His name. Last night a young woman, perhaps twenty-five, came at the invitation to accept Christ. As I took her hand I tried to probe into her heart and find how and why she came. "Did you want to trust Christ as your Saviour tonight?" I asked.

"Yes, I want that more than anything else in the world" she said. "I heard you preach last Sunday, and all this week I've been so troubled and burdened, I have come to the place where I would rather be right with God than anything else in the world." With tears of glad surrender she went into the Inquiry room to be fully instructed and to kneel and tell the Lord Jesus she was trusting Him as her Saviour.

A few nights ago when 37 people came forward to claim Christ, a woman came and said, "I am a Catholic, but I want to take my stand for Jesus Christ as my Saviour tonight." Tonight a Catholic girl came publically to renounce all trust in her good works and her prayers and her church going to depend on Christ alone for salvation. A number of Catholics have been saved.

Last night a young man came with an older woman leaning on his arm weeping. He was 23 or 24 years old, I suppose and had won his mother to trust in Christ last night.

Tonight a Sunday school superintendent, president of the City Federation of Sunday Schools came with his son. The son came (Continued on page seven)

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## Where a Holy God Dwells

(Continued from page four)  
and holy place." That is undoubtedly what it means.

Now, listen just a minute. I want you to get this practical lesson. God has promised His people the Holy City, and when they get where God promised they would be, He is there. God always dwells in the place that He appoints for His people.

I see some boys in uniform here today. Boys, if God has appointed a place for you in a submarine, God will be there. If God has appointed a place for you in a bomber over Berlin, God will be in that bomber. If God has appointed a place for you in some jungle on an island in the Pacific, then when you stand in mire and mud with hissing serpents about you, God will be with you. God, who inhabits Eternity, whose home is up there, is also with every Christian soldier every step of the way across battlefields, if the soldier walks with God. God is always in His appointed place.

Young woman, if you are a God-surrendered woman, and God has an appointed marriage altar for you, then when the wedding march starts and you walk down the aisle of that church, you will find God at the altar. Young woman, if God has made an appointment for you in China or Africa or on some island of the sea and ten years from now you reach that appointed place, you will find God waiting for you. Today if you are here in this auditorium for this Sunday morning service in the will of God, God is here with you. It is wonderful to be in the will of God! It is wonderful to let God run your life, to let God make your appointments, to let God select your college, to let God choose your profession.

Israel had an appointment with God. God said in substance, "You will find Me here when you come. I have a covenant, an appoint-

ment, an agreement. I made it with My friend Abraham many years ago. He and I had an understanding. I am to meet you here some day. You will be bloody; you will be defeated; your armies will be driven away by winds and destroyed with vanity; but I will be waiting for you. You will find Me when you want Me." What a God! What a God! He never left you. You left Him!

When the parents of Jesus left Him in Jerusalem at the age of twelve, they went along the way for a time supposing He was with them; then they found He wasn't there. (You know, some of us sometimes lose the fellowship of Christ, as somebody has said, on supposition. We just suppose He is along.) Somebody said, "Where is Jesus?" He couldn't be found, and somebody else said, "Let's go back and look for Him." They went back and found Him in the temple where they had left Him. Where did you leave Him? Perhaps a few nights ago in your room you walked away from Him. Oh, you were still in the room, but you walked away from Him. If you did, you will find Him where you left Him.

At one time you and God dwelt together in sweet fellowship. You were happy. Then one day the storm of vanity, pride, or something else blew the house of fellowship down and you and God are not living together now. God is waiting for you where the house stood before the storm. He sees you out of the palace of eternity. He looks at you through the window. But you don't have to climb up there. Just go back where you left Him. He is there!

### God Dwells in the Humble and Contrite Heart

"About whom are you speaking, Isaiah?" "About God." "What kind of God is He?" "A Holy God." "What does He do?" "He talks." "Where does He live?" "In eternity." "Is that all?" "Oh,

no, no! He lives elsewhere, too," "Where is it?" "Wherever the people, His people, are in His will." "Is that all?" "No, there is more than that to the text. He dwells in the contrite and humble heart."

The contrite heart is a penitent heart. God never walks into a heart that is impenitent. God never breaks down doors and walks in until the white flag of surrender has been shown. He walks in then; He moves in. And you have to stay humble. When you get to where you think you don't need Him, He will step out of fellowship; and you will miss Him. It is an awful house when somebody you love has moved out and left you. Did you ever have somebody whom you loved move out and leave you? There was the dress she wore; the note he gave you; the withered flower that you just could not throw away.

Did you ever look around in the house of your heart and say, "There is His Word. It reminds me of Him. There is the place of prayer that makes me think of Him. He and I used to kneel there and I would tell Him I loved Him and He would put his arm around me. But He is gone now! There is His shrine of testimony, but He is not there any more." Oh, the loneliness when I get puffed up, and He moves out and leaves me with my loneliness and longing for awhile.

Yes, God, the Holy God, the One who inhabits Eternity, one day when you had a contrite heart moved in and stayed there in sweet fellowship. He said, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." You opened the door of your heart and He came in. You supped together and had fellowship together. Then one day you got so full of pride—you thought you were so wonderful—that He just moved out. He said, "I will let you have your pride for awhile. You can't have both Me and your pride." Oh, how lonely you were when He left!

"You dwell in eternity, God?" "Oh, yes, that is My home, My house." "It is a wonderful house, isn't it?" "Oh, yes, you have never seen anything like it. It is so wonderful you never could grasp it. You couldn't understand it; I couldn't describe it so you could understand it. Eternity is My house, but I didn't stay in My house. I came down to earth and took up My abode in the hearts of men." "What did you want to do that for, God?" "I wanted to get them accustomed to a heavenly atmosphere. I wanted to breathe a little breath of eternity into their nostrils, for I am going to have them with Me in My original home some day. I want to revive their drooping spirits so they will feel like royal people when I am around. I want to get them accustomed to kings, for they are princes and princesses—they are a royal priesthood. I want to get them accustomed to royalty so they will feel at home with Me in My house some day." That is God. That is what God is doing!

Listen just a minute! Are you a Christian? Are you "dead sure" about it? Don't dodge. Don't sham. Don't be a humbug. Don't be a hypocrite. Don't parade. Don't because you are in this college that stands for Christ and the Bible and insists upon Christian living, be a hypocrite around here. I am asking you as you sit in the presence of a Holy God this morning whether you are "dead sure" you are a Christian. Do you know it? Are you absolutely positive about it? Are you? If you are, you are sitting in that pew this morning with the God who lives in eternity in your

body. Mystery? Oh, yes, it is a mystery. It is beyond the power of comprehension—I know that. But Jesus, after He had been with the disciples three years, said to them in substance, "I have been with you, and now I am going away. But I am coming back to be in you." And He, the Holy Spirit, the other Self of Jesus—yes, the Almighty God Himself—came to earth and moved into the bodies of men.

Say, lift up your drooping heads; you are God's children. Throw your shoulders back! You are not common people! Lift your drooping feathers; shake the dew off your wings and get ready to fly. He, the omnipotent God, the Holy God, the God who spoke creation into existence, the God who flung in the parenthesis of time, did it not to see the sun shine and worlds move and flowers bloom. He did it to get sons and daughters to live with Him! And some day He will take you to His house out in Eternity. No wonder the inspired writer said, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Let the earth slip away from me! Let the sun burn to cinders! Let God Almighty with the breath of His mouth blot out suns and stars and worlds; I have a house eternal—eternal—in the heavens!

A king in his ride one day looked down a street and saw a little alley. In that little alley was a cabin with a little, poor, tired mother and some little ragged, hungry children. A weary, worn father in overalls was seen coming home to the little cabin at the close of day. The king stopped at the little cabin and said, "I am going to leave my palace and move into that cabin. I am going to live there. I will teach those little children how to keep their faces clean and their hair combed. It will still be a cabin, but I will teach them to keep it orderly and nice—as nice as a cabin can be kept. Then, after awhile I will move that whole family into the palace—the father and mother and the little children. I dare not move them in now. They must get accustomed to royalty. They must learn how a king looks, how a king talks and eats. They must learn to be neat and decent around me and have respect for my kingly position. But I will move them in some day. When they get there they will be at home, just as if they had been there forever."

Say, that is what God did! One day God created this earth. It was beautiful then. But something happened to it. It became waste and desolate. Then He planted a garden and put a man and woman in that garden. The garden one day was destroyed, and the world has been a wreck ever since. Every city that has ever been built has been built upon the rotten foundation of a wrecked world. I can just imag-

ine that one day God said, "I am going to move down yonder. There are scattered cabins called human hearts in the world. They are soiled and ruined. I will move in any of them that will welcome Me. I will tell them Who I am, too. I will tell them I am the King of kings and Lord of lords. I will get them used to royalty. Then one day I will move into my palace those who have opened their heart's door to Me. They will not be embarrassed when all the world is wrecked and ruined. They will feel as much at home in eternity as they would have felt had they been with Me the morning I made the first world and lighted the first sun."

"God, Thou Holy God, with Thy home in eternity, how didst Thou ever get in my heart? I was so dirty. The rug at the entrance was soiled. Everything was dilapidated. How couldst Thou come in?" "Oh, I stopped at the door and washed your heart with My blood," and then I could stand it. And some day I will move you into My house." When we get up there we are going to sing. People out of all kindreds and tongues and tribes and nations will have part in the choir. Everybody can sing then. It won't be a select group—not up there! We are going to set the pitch on harps of gold and dip our tongues in the melody of the sky and sing about the atoning blood of Jesus!

Do you want Him in your heart today? What a privilege! What about a cabin door that will not open to a president or a king? What about a heart that will not open to the King of kings?

Prayer: "Our Father, give us an appreciation of our privileges. Help us to just thank Thee with all our hearts for ever coming into our poor, weak, sinful lives. Help us to walk with Thee and talk with Thee. Help us to treat Thee right. We haven't always been courteous to Thee. We haven't always been as hospitable as we should have been to Thee, the Omnipotent God. We have been more courteous to neighbors than we have been to Thee. We have been more courteous to officials than we ever were to Thee. We haven't always honored Thee. We would be glad to tell anybody we were entertaining the Governor at our house, but some of us never tell anybody, even at Christmas time, that we have Thee in our hearts. We have been so disrespectful and discourteous. We have grieved Thee so many times. We are so sorry about it. When we think about it, we don't know how we did it. We always feel bad if we hurt our mother's feelings, or the feelings of any of our loved ones. Yet we go on day by day hurting Thee. It doesn't seem to worry us very much. Forgive us today! Help us to be faithful from this time henceforward. Help us to be true to Thee. Help us to be wholly dedicated to Thee. In Jesus' name we ask it. Amen."

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# A MISSIONARY-MINDED MAN IN HELL

(Continued from page two)  
about all the good he had done. He was probably one of the miserable idle rich, who had not done any good to anybody but himself, and that turned out to be harm. But that is the way they send them off, you know, when they are rich. It is so different when they are poor. He would have a great funeral. I think the Jerusalem Gazette devoted a whole page to him and told about the wonderful things this man had done. And all the time what about his poor soul?

Listen to what Jesus says, not what I say. "The rich man also died and was buried; and in hell he lift up his eyes, being in torments." Oh, but wait a minute, brother, here is one of Jehovah's Witnesses. What is it he wants to tell me? Oh, I see, the word Hell there should be Hades. It does not mean Hell at all. That is what Judge Rutherford says. That is what all these annihilationists and soul-sleepers say, that the word Hades does not mean Hell. Why do they say that? Because they want to get away from the thought of suffering after death because of sins committed here. They tell us Hades is just the grave.

Let's oblige them and let us do away with the word Hell and use the word grave instead. "The rich man also died and was buried and in the grave he lift up his eyes, being in torment." Why, the poor man must have been buried alive! You see, we do not do away with torment because we change the word. Whatever we want to call it, it is there and no honest man can fail to see that Jesus meant us to understand that there is something terrible after death for the man who dies in his sin. There is no getting away from that.

Somebody else says, "Well, I admit it isn't just the grave, but Hades is just the unseen world. I think the final Hell comes after the Great White Throne." For the unsaved man, Hades refers to a place of suffering between death and resurrection. Just read it using the Greek word: "And in Hades he lift up his eyes, being in torment." It refers here particularly to the departed spirits of the lost. I do not know what torment there will be there. "He is referring here, of course, to one between death and the resurrection when he will have a real body." He is referring to one out of the body though He uses physical terms so we can understand it. Between death and resurrection this man is now suffering in Hades.

Let me hasten to say one thing: the rich man did not go to Hell because he was rich, and the poor man did not go to paradise because he was poor. That is, not it at all. I know that Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." It is hard, and

the disciples looked up in amazement, and they said, "Who then can be saved?" Jesus said, "What is impossible to men is possible with God." A man may be a rich man and yet be saved. One thing about it, if he is saved he will want to use his riches to the glory of God and for the alleviation of human misery, and he will not leave Lazarus lying outside his gate with no one but dogs to show any interest in him. If that rich man had turned to God in repentance, if that rich man had been a man of faith, if he had received God's salvation, he would have been glad to use what God had trusted him with for the blessing of others, and not simply for himself. There is no sin in being rich unless one is selfishly rich and thinks only of using what he has for himself. Of course there is no virtue in being poor. One might be very, very poor, and be very, very wicked. Many poor men are just as wicked as some very rich men.

But the point here is this: Lazarus was a child of faith. As a son of Abraham he believed God. As full of misery as he was, his heart was going out to the God of Heaven whom he had trusted for himself. The rich man ignored God and had no place for God in his thinking. May I ask you, which one do you line up with? Does God have any place in your thinking? Are you much concerned about the will of God? Are you concerned about the revelation God has given of Himself in Christ? Does the Lord Jesus Christ mean anything to you? Oh, if He does not, your condition tonight is just as serious and just as solemn as the condition of that rich man just before the hour of death struck him and he went out into a lost eternity.

## Unending Torment in Hell

But now what I am concerned about is the change that took place in this man after he died. He was very selfish while he lived, never interested, apparently, in doing anything for other people. But you know, a remarkable thing is, after he died he became a missionary-minded man. He began to think of other people and what could be done for them. Not immediately; at first, just as before, he was thinking of himself and cried to Abraham—he could see him afar off, and Lazarus in his bosom,—and he said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Look at this: you have a praying man in Hell. But the trouble was, he began praying on the wrong side of the tomb. He went through life prayerless. The moment that he got over on the other side, he began to pray. What did he pray for? He did not ask for very much; only a drop of water on the tip of a beggar's finger. But even that was denied him. Living water, the water of life, might have been his. He had rejected it when grace was free. Now he had come to a place where living water was never known, where there was no relief from his misery.

Abraham said, "Son, remember." Oh, the awfulness of memory! Some of you here tonight, you would give everything you have to forget some events that have taken place in your life. You look back over the years and things come back that haunt you and trouble you many times in the restless night. Oh, if you could only put it away, only forget it! Sometimes you are able

to forget it for a little while. My friend, if you die in your sin, you will never be able to forget one sin committed, you will never be able to forget the grace you have despised, you will never be able to forget the gospel messages you have heard and refused to believe, you will never be able to forget the invitations to come to Jesus which fell upon your ears but you turned them down. I think one of the most awful thoughts that can ever come to a lost soul will be this: "Jesus died, yet I am in Hell. Jesus died, and I knew all about it, and I knew He died to save sinners like me, yet I am in Hell, because I wouldn't trust Him, and I might have done so. I wouldn't turn to Him in repentance when He waited to save me." Memory! "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

The comfort that came to Lazarus would be in large measure the answer to the suffering that he endured on earth. We read, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). But all the bitter anguish that this man endured in eternity would only be accentuated as he looked back and thought of the luxury in which he once lived on earth when he was so careless of God. Eternity—it is an awful thing to have to look back through all eternity on mercy rejected.

Then Abraham went on to say, "Beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." There you have two things: the absolute denial of the annihilation of the wicked that lie on the wrong side of the fixed gulf forever, and then the denial of universal salvation. The man that dies in sin will never get over to the other side of the gulf, just as the man who dies in Christ will never get over to the suffering side of the gulf. There is a great gulf fixed. Thank God it is not fixed yet. If you are here tonight unsaved, the cross of Christ is like a great bridge across that gulf. You may take Him as your Saviour and pass from one side to the other. If you die in your sins it will be too late.

## In Hell, He Wanted Others Saved

Now we find how this man suddenly became awakened to the importance of missionary effort. I do not suppose he had ever given a half-shekel in his life for missions. Why should he? He was not saved himself, why should he be interested in others? Now in Hell he suddenly becomes very missionary-minded. Then he said, "I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren." What a family—six brothers, one in Hell, and five on the way! "I have five brethren that he may testify unto them, lest they also come into this place of torment."

I have heard unsaved men foolishly say sometimes, "Oh, well, if I am lost, there will be a lot of people there to share with me." My dear friend, that will be no comfort to you. Here is a lost man and he says, "Abraham, can't you do something to keep my five brothers from sharing this fate with me? I don't want them here. I don't want them to suffer what I am suffering. Won't you send Lazarus to them? Let him go as a missionary to tell them the way out, to tell them to be saved while there is time. I don't want them to come here." He knew what it meant to be shut away from God for eternity, and he said, "I don't want my brothers

to share it." Abraham answered him and said, "They do not need Lazarus. They have Moses and the prophets; let them hear them." What did he mean by that? He meant, they had the Old Testament. "They had their Bibles, let them read them." This man says, "Oh, if one went unto them from the dead they would repent. If Lazarus came back to tell them what it is like over here, and attempted to warn them, they would believe him; they would repent." "Oh, no, they would not. If they would not believe the Bible, they would not believe a man who should rise from the dead." They would think he had not been dead at all, just in a swoon, and that he was crazy, anyway, and they would not believe him, even though he professed to come back from the dead.

You may say, "Why doesn't God work a miracle to save me?" He has worked a miracle when He gave His Son to die and then raised Him from the dead. That was a miracle. God says, "Here is the record of it. You believe this and you will be saved." If you do not believe that you will never be saved. "He that believeth on him is not condemned: but he that believeth not is con-

demned already." Why? "Because he believeth not the record that God gave of His Son." He has given that record. What about you? I am not trying to explain Hell to you. I cannot. I am not trying to tell you what any figures mean, if they are only figures. I do not know. I am just giving what Jesus said, and you will have to admit this: that the Word of God says if you die loving what God hates and hating what God loves, there is something terrible awaiting you after death. Do not try to wriggle out of that. Do not try to dispute that. It is perfectly plain in God's Holy Word. Oh, think of going out in eternity without God!

Eternity: Time soon will end,  
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O sinner, say where wilt thou spend  
Eternity's unchanging day?  
Shall thou the hopeless horror see  
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## CLEVELAND REVIVAL

(Continued from page five)

to take Christ as Saviour, the father came with his son to make a new dedication of his life to Christ. The wife and mother went home to be with God two weeks ago.

In the Saturday afternoon children's meeting one of the most moving conversions was that of the small son of Rev. George Bates, Chairman of the Central Campaign Committee, Pastor of the Nottingham Baptist Church. The little fellow was hit by a car a few days ago, but fortunately no bones were broken and he was soon back in the services. At the invitation when we finally allowed the smaller children to come yesterday afternoon, the little fellow came sobbing uncontrollably. When I talked of our sins and how each one needed to come to Christ for forgiveness he nodded his head vigorously. You might be surprised that a fellow so small had such a thorough understanding of his sin and his need of a Saviour. Last night when he went to bed he said to his mother "I must not forget to pray. I'm a Christian now and I have to be more careful." At least one other son of a pastor, who is cooperating with the campaign, has been saved.

Among the many who came to take Christ as Saviour tonight was a deaf mute woman who read my lips. She got enough of the sermon to be profoundly converted and insisted on coming to claim Christ and brought her friend with her though she could not talk. One German speaking woman came to trust Christ, had to have a German speaking personal worker to instruct her. She is over 70 years of age.

## We Earnestly Beseech Your Prayers

In the official report of souls saved in the campaign we cannot possibly give the entire record. We do not have an exact record of the number saved in the country high school and we do not have a

complete record of those saved in the jails, those saved in the children's meeting, those won to Christ in personal work after the revival services closed at night, and those won in the homes, etc. We believe that the revival fires will spread throughout this area and the area covered by the daily radio services. The indications already show that churches whose people attend revival will carry the blessing home to others in their local churches and that the revival fires will spread. Oh, we beg you to read this to pray for the last week of the great campaign. Pray for great outpouring of the Holy Spirit upon us and upon the whole city and environs of Cleveland, until the campaign comes to its official close, according to present plans, March 11. May God do a mighty work here!

I hope you will pray for me and for Mr. Shufelt, and for other leaders in the campaign. I will have not a single day of rest during the month here. On Saturday I spoke in two radio services combined, in a service in the jail, in the big children's mass meeting, and in the enormous Youth Meeting at night. Today, Sunday, I have already spoken three times, twice to enormous crowds and with long and taxing invitations. Tomorrow, Monday, I shall speak, God willing, on the radio, at 7:00 to 7:30 a.m. service, to the ministers meeting in the City Mission at 9:30 and continue in prayer. At noon I shall speak to the Christian Business Men's Committee and assembled visitors in the Russet Cafeteria, besides the evening service. On Tuesday, besides the radio service and the evening service, I will speak at Cleveland Bible College; and so it goes throughout the week. I need your prayers for strength, for wisdom, and for a fresh anointing from Heaven every day and for every task.

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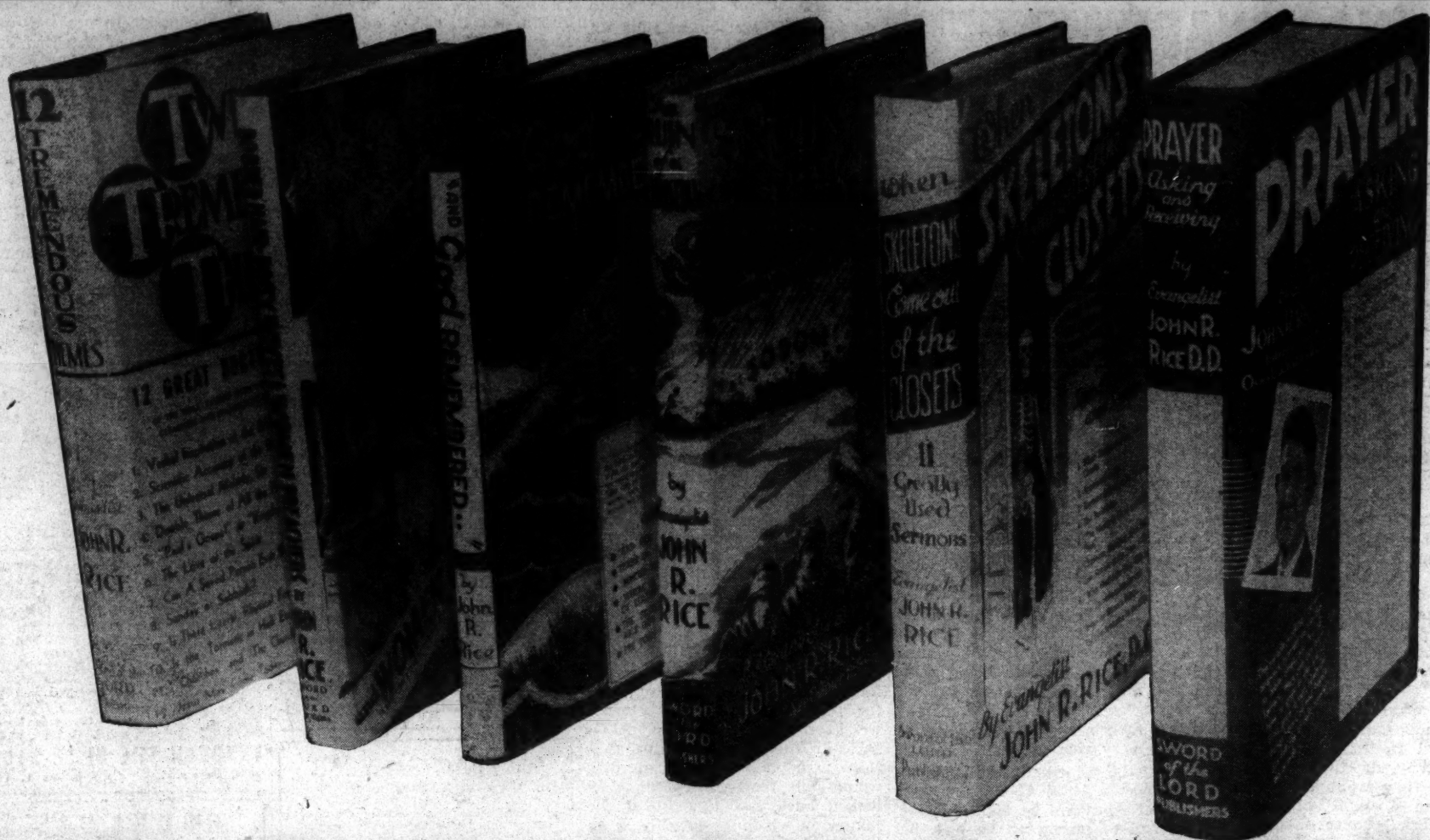
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